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Restricted
Firefly House, 6th tape, third series (7 tapes)
Sunday May 23, 1971

Mr. Nyland: So this is number six of the series. I hope we can stay as close as we can to the original idea: Questions; questions for yourself, how to answer; questions that come to you from other people, either when you are in a nucleus or answering tapes; or, also the questions you ask yourself in imaginary conversations in which there is a relationship between your ordinary mind—your mind you use all the time—and that what starts to wish to grow up in you, which is your inner life.

At times, that inner life asks for guidance from you—it's not always the other way around, because that what is very small, like a little 'I,' needs attention. When it is small, it has to be educated and the food constantly has to come from the mother. And the mother is you, because you have created this little child. The caring for the little 'I' is a very delicate question. You do not always know how to handle it. And when it cries, which it does at times because it has life in it—it wants to grow up—you do not always know how to answer. And these are the questions that you are facing when you Work. They are sometimes crystallized in a little different form, coming from other people who also are attempting to create something for themselves and they, you might say, at a certain time also get 'stuck,' not knowing how to answer the questions of education, how to see their own little 'I,' because they also are in Work attempts and they also, for themselves, want to

grow up with the guidance of that little something that they have created.

When you are confronted with these questions for yourself, what will I do for the development of my inner life. You may be sitting quietly in your room, in your 'sanctum sanctorum.' You may be, at that time, trying to exclude all extraneous noises and influences. You may wish to establish a relationship of that what is dear to you—and what always should, for yourself, remain private life—with something else you perhaps could believe in because there is a certain experience once in a while that indicates the existence of something of that nature. But in a very general way, it really doesn't exist very much, not only because of our bondage—because that is our state—but many times because that what is given, and can be given, is not always given totally. Because there is a realization, on the part of infinity, that it's extremely difficult to wish to crystallize into finite forms. There is a reluctance, in the totality of life, to take on a form. There could be a unity existing as a totality and still, such a concept, philosophically understood, is almost impossible to believe in—that something could Be without being in motion.

And we are confronted then with a pragmatic probability: What is there of importance, absolute quiet or absolute motion? And when we look at what happens to us as an experience and we, in our crystallized forms of human beings, try to understand the real meaning of what is and what could become for us a concept of admission of eternity, then we are, in that way, up...up to a certain question for ourselves: What do we wish to belong to, and how can we experience that what is needed for final freedom?

Because it is the finality of freedom we ought to become interested in. And there we have such a small fund of experience at our disposal. It indicates constantly, when we are trying to listen to the requirements of a little 'I,' that then everything that we 'possess,' so-called—that we have been given in order to help to educate this little 'I,' or to continue with the furtherance of the existence of life as a whole, or to adjust oneself to the possibility

of an understanding of the Lord of the universe—and to see what is the relationship between us, as we are and perhaps having built a Soul for further understanding of what such laws really mean, and what it is then that we say regarding His Endlessness: to lighten the burden of *His* existence, all the time implying that that what is His Endlessness is something like us as a principle, and simply we endow it with the ideas that we are familiar with. And, of course one knows that it is a little different, and that in time—or you might say in 'Heropass'—it will become different.

This is the form Work will take. That is, the first, understanding of the wish for the creation of an 'I' and the taking upon oneself the responsibility of wanting to feed it, to see that it receives the kind of food that is necessary and the admission to oneself that one doesn't know what is right for that kind of an education. That gradually will change—in time. I say, "Perhaps the time needed will have to go over to Heropass." It belongs on a cosmic scale, to that what we cannot understand at all. But we want to think and philosophize about it simply to give our life, as we are and where we are poor, we want the richness of a perspective.

Changing, and this attitude and wanting to find what it is, how to educate the 'I,' requires on the part of oneself such humility. One must learn to understand that even if a little veil is lifted once in a while and that here and there, there is a little bit of an insight of how it might be—not that it is that way, but an inclination and an inkling of that what perhaps could exist—that then one almost says, "But, I know," and the result is that one does not know in saying that one knows it.

It is so necessary in Work to remember this constantly: How one ought to Be in the relationship even to a little 'I,' which is based on a different kind of a principle. We should live having in mind a wish to Work. In days of awe. Astonishment. Not knowing what is really taking place, and trying to leave the Earth many ways, as a question mark wishing to

stand up straight and walk away, that then such questions which exist on Earth and with which we are bound—because that's really our bondage; the bondage is not always the manifestation; the bondage is our ignorance. Because if we knew, we would go. If we would understand, from the knowledge, what it is to go, and in going trying to understand more and more the experience we would have, there would not be any further hesitation.

But we are confronted, in this hesitation, with a force which opposes us, and which we call 'Fa,' and it is perhaps far away from us, when it actually will happen. But before, we have to go through a tremendous difficulty of finding *our* place in relation to development. We can if we wish, and if we adhere to a constancy of that wish to want to find out, but in all humility finding out, and that even a little bit of a flash of insight is not at all what it might be—only, the principle is indicated, to give us hope.

If we don't have that kind of a hope, we won't Work. And if we don't Work, we won't have the hope. So, there is no paradox. It is not a paradox like the chicken and the egg—which is first. One never decides that. One constates the fact of one's life in a pragmatic way, by the appearance of life on Earth. One then knows, once and for all, that there is something physical and visible, and something which is not phenomena and which we call 'noumena.'

And the relationship between noumena and phenomenon is exactly what we talk about when we, as ordinary beings, trying to create a little 'I,' we create a noumenon out of the phenomenal world of ourselves—out of the law of Heptaparaparshinokh, which belongs to us totally and is related to the Earth totally and is, on the Earth, understood as a central law of maintenance of the Earth itself. And our wish, to indicate that that what is as a law for us also applies to the totality of the universe, makes us behave as that what is the universe, as a so-called 'central point' of the Sun Absolute sending out the rays of radiation as cosmic rays and reaching, at a certain place, this Earth, quite accidentally, that we on

this particular ray, if it does exist, start to think about the totality of all such rays coming from a center as a sphere. Such a concept, of course is very poetic, but idiotic. It does not exist that way. But we apply that, and we hope gradually that by means of the emphasis of the Seven—the Law of Seven—that we come to certain conclusions so that out of the Law of Seven, and behind it and perhaps even immersed with it, there will appear a further statement of the law of maintenance of the universe as a whole. That is triamonia.

Our difficulty is that when we live in a phenomenal world, we don't see noumena. The difficulty is always, when we see form we don't see life. And our problem, of Observation, is to change, and understand, the Law of Seven as a Law of Three. And then once we start on that road, we create a little 'I.' Because then the 'I,' as a little something, becomes the neutralizing force between the mind and the feeling. And it is exactly there where the solution will be when there is a question of what is such a relationship and why it is necessary for ordinary beings on Earth to have differences of opinion between their mind and their feeling. And that the only solution can be when something of a different order is placed between them, and that then, with the effect and influence of such a higher quality of existence, the mind changes and could become a Conscious entity and that what is feeling could become Conscientious, that then the relationship still has to be cemented by the neutralizing force as it's coming from above. And this, what takes place in the creation of a little 'I,' is gradually to straighten out the differences between mind and feeling, and gradually using up the friction which existed before so that when the third force of the little 'I' can actually exist and form between the other two a certain tri-unity, that then the totality of that becomes one unit, and that the expression of such unity at a higher level is indicated by the Will of a man.

One must start to consider these questions, because *they* are the questions we will have to be concerned with in the future—much more than at the present. One has to learn

to get through with the little bits of ABCs. One must know that just a little letter indicating maybe a concept and a relationship with two letters between each other, that mathematics in that way is nothing else but logical reasoning in which the concepts which are of course inherent in any thinking person, in the mind can be related to each other. But all the time being under the influence of a feeling, which enters unnoticed and unasked, constantly puts a man in a state of disequilibrium. And therefore, not knowing what is right and what is wrong, he constantly tries to seek an answer. That answer has to be based on a very simple understanding of the process that is taking place—and that what should take place. And for that we learn a little bit about how to apply the possibility of Objectivity in one's daily life, which really means how to try to find the noumenal world in the world of phenomena.

When one talks about that what is 'beyond all action,' it is then that kind of a 'split,' as it were, between these two possibilities—absolute silence and stillness, and total mobility. And that is the *final* question, and that is left for His Endlessness to solve for Himself in His life, existing as infinity. These are not the problems of us—they will become, if one persists and grows, and if one wishes to continue to Work, if one wants to find what is this little 'I' doing for you. First, it requires my attention. And my questions, then, as put to me by the little 'I,' have to be answered by myself. And for that I need, also, the Silence, the concentration, to see, "Where am I now, and what was it yesterday, and *how* will it be tomorrow?"

We are now talking about very simple things. We are now talking about your attitude–everybody's attitude—regarding Work. And I call it 'humbleness' because, what is there to be done, and can one understand just with a little flash of insight which comes up and goes down again. That what actually is lit up is the unconscious world of oneself. It gives, at the moment of a flash in which there is a little bit of Objectivity, not the

Objectivity itself, as such, that one can hold on to, but it only indicates, "This is the state in which you are."

Every once in a while the Law of Three appears in the Law of Seven, just to give us an idea that...what is the Law of Seven for us. The 'Do' and the 'Fa' and the 'Si-Do' are the three points of the triamonia law. Where is then, for us, the central point of that law? When it is free, why doesn't the Law of Three immediately become One? Why should it stick around the Law of Seven? Why should it be interested in that what is us as man? Why is it that, that the three-unity Law is not already a unit? Why is it bound to us, apparently? Does it have, for itself, a certain message, or perhaps a mission: to tell us, on this Earth, that a Law of Seven is not the end, and that phenomena gradually disappear, and that in the future, if there is a future in infinity, that then that what is the Law of Three will become apparent as the first stepping stone towards mounting up the ladder towards Heaven.

And again, such concepts, when one uses them and, of course, puts them in words which belong to an unconscious existence and which are philosophically and even sometimes artistically quite right for usage, one must never pay that attention to it, as if they are finality; only just a little pedal on the way which happens to be just a little higher. And sometimes you get stuck on it. Sometimes you stand on it. Sometimes it hurts you when you step. But, it might elevate you at a certain moment in which, then, there is the realization, "Here is the Earth, and I'm still walking."

It is so nonsensical to talk about Work as if, because of that, one is already superior. The result, of course, always is—as it should be—that the realization of Work, that what one acquires by the functioning of a little 'I' and going in the direction of more and more self knowledge—which, as self knowledge, is really the kind of knowledge which can become truthful because the self has already an absolute quality—that then, the realization

of that kind of a knowledge for oneself will be an indication of how terribly bound we are, and that that what is called the Law of Three, appearing only every once in a while, and all the time for us to live in the ordinary laws of the Earth, the realization of that kind of a bondage is simply helped by the fact of having once in a while a flash of insight and that, you might say, is the aim of giving us a certain insight at a certain time. Even if it happened accidentally and sometimes when it happens because of one's own effort, that the reason for that is a further realization of how much the lacking of our self knowledge has hiatuses in it, and that we really do not know anything at all. And that gradually this realization of the definition of our ignorance, is much more important for the creation of something that is new. And the real meaning of losing one's life, of phenomena in order to find the life of noumena, is the problem that we are engaged in.

I said a little bit about it last night, because I hate it so much, that when a person who, fortunately or not fortunate, hears a little about Work, that then the tendency all the time is, to become a little proud, or that they think that because of that they can distinguish themselves—and that all the vices of a person, by the means of this little bit of something of Work which is added, simply increases their vice. It is, I say, 'very unfortunate' that that happens. But, you see, Work is then taken as something that could give you food for everything you are, and not knowing what you are, it starts to feed in the usual unconscious directions of yourself. That is why the difficulty remains for a long time in existence, that the separation, if you can, of seeing your manifestations in whichever way they happen to be and brought up by 'Mother Nature,' we say, is of course also, is a little nonsense.

Because, what is this Mother Nature, as the Earth? What is the kind of a force and the atmosphere created on the Earth itself, which is definitely sustained and maintained by the rest of mankind, in *their* ignorance? And the continuation of the description of

ignorance, for everybody and for oneself included, is exactly that we start to define what is really this Mother Nature as an influence—you can say to 'go against' it, if you wish; that is the same as saying, 'trying to find the Law of Three in the Law of Seven,' and you know how difficult it is.

And even in the Law of Seven, the indication of something existing. Like in ordinary life, the indications existing by accident giving a realization of oneself in which there is freedom, in which the law of nature does not seem to exist. Even for a moment, the question, "Am I entitled to the knowledge," which seems to be, and perhaps within my grasp, "am I entitled to receive it?" In the Law of Seven there are *two* triads. That is an indication of something of the Law of Three being hidden in the 'Do-Re-Mi' and in the 'Sol-La-Si.' Why do you think they exist in that way? Why are they separated by means of a very difficult obstacle as indicated by 'Fa?' Why do you think that the three—'Do-Re-Mi' and 'Mi-Re-Do'—constantly indicate, for oneself, the return to that what is staying within its own little triad, without having any chance to become One? Because *that* is the Law of Seven.

When the first 'Fa'—the step—is over-bridged, the 'Do-Re-Mi' becomes One. There is something in that 'Do-Re-Mi' that enters and goes over into 'Sol.' When it goes across, and if the 'Fa' is a step, something of the 'Do-Re-Mi' has to be more important as a result of the unity. But the unity as a whole is different from any of the component parts. And that what gives the impetus of that what is taking place in the 'Do-Re-Mi,' is exactly the 'Mi' note. Because at the 'Mi,' there is the realization—like for Man Number Four—of a future possibility, being far away and not reachable because of the bridge. But the 'Mi' is really what counts. The 'Do' comes from oneself as being a creature of this Earth. The 'Re' comes from the influences of other people on us. The 'Mi' is that what is trying to become a reality of oneself, and it is that which predominates in the unity on a different

level, 'entering,' you might say, in a new phase of itself, and *that* goes across the 'Fa' bridge, *that* is what reaches God in time. Constantly, out of three, One—becoming One—but stimulated by that what is, in the Three, as important, which is, in many times, the negative force in the triad which becomes the means to enter onto the next level.

It does not matter very much *how* you say this, as long as there is established the possibility of a link between the unity of the Three and the next step, and entering into the potentiality of an 'other' triad. The 'Mi' should be influenced by that what it wants to go to, which is 'Sol.' This will enable this 'Mi,' as a part and having been fused with the other—'Do' and 'Re' in the triad of the first kind—entering then into the new sphere influence, extending from the 'Sol,' wishing that what comes across the bridge to be used for the right kind of a purpose of a further development of 'Sol' in the next triad, in which 'Sol' places itself as a mediator in relation to that what comes and in that what 'Sol' itself, in the 'Sol-La-Si,' wishes to become with the aid of what is below, going one step towards a higher level.

Looking at the Law of Seven in that way, you see your Work ahead of you. That is the answer to the questions you may have regarding Work. It is constantly your 'Mi' which has to be contemplated. The 'Mi' of oneself is the totality of the personality, that what belongs to oneself—as you say sometimes, 'my possession'—with which I came into the world and, thank God, grew up under the influences of different factors. But coming to maturity, 'Mi' starts to become, in the eyes of myself, my "I." And that is why we do not say 'Mi' wants this; one says, "I." And the mistake is made, that to emphasize of changing the 'Mi' to "I" prohibits the formation of a unity in the first triangle. Having reached the 'Mi' in the development of 'Do,' 'Re,' 'Mi' and calling it "I," forces me constantly to go back to 'Do.'

One must understand this more and more, what takes place by placing oneself in the

place of 'I.' The bondage continues. One has to start over and over, again with the same 'Do,' the same form of life existing, constantly hoping that by going through the 'Do-Re-Mi' process, that there is a possibility to reach something else, and it never will. Because immediately when it is at 'Mi,' it becomes "I" and then it goes down again, to start over and over again. There is where Work begins, to prevent 'Mi' from going over into 'I' prematurely.

That is why I...I express the wish so much, that you *have* to eliminate conceit. You *have* to get rid of your 'Mi'-love. You have to fight. You have to become, in your total attitude, meek. You cannot strut. It is not becoming to a man. It is becoming to a peacock, but not to a man. A man must be able to bend down and then press up and become straight on his own accord—not the way he has been formed by Mother Nature or whichever may have been the different influences on him. He has to understand that this 'Mi' is not an 'I.' It is the opposite to it, because as soon as I say "I," I revert again to my unconscious state, and I have to keep on repeating and repeating, and all the time with my self love being there, I have to repeat and start over and over from 'Do,' until I die.

What is needed for being able to sacrifice oneself: to lose your life as it is and then to find that what could be at 'Mi,' with the viewpoint of the bridge, wanting to go across. Your "I" will not go across, because it doesn't belong there. The 'I' belongs to the 'Si-Do.' That is where, if the 'Si-Do' is understood, the 'Mi' can become 'I.' What does it mean? 'Si-Do' for a man, in the octave of his progress of development, means that he is free. It doesn't matter if that is applied to the physical or to the emotional or to the intellectual body. The freedom is always at the end of the octave, in which there is a new octave beginning—starting from the 'Do,' the new 'Do'—and that what is then left gives the chance to the further development, to call itself and consider itself 'free' from that what was before. The freedom from the past is exemplified in the present.

That what a man wishes for himself is the constancy of *that* wish of freedom, as indicated by 'Si-Do.' When this 'Si-Do' in thinking and feeling is understood—not as reality, not as God being with one even if it is very interesting to think that you might walk and He will take you by the hand and guide you; you are not worthy because you are too low on the scale, too far away from the concept of infinity in understanding of what it is, how to come out of the total...totality of finite forms to the indication of infinity as a relationship between finite forms. And for that reason, when the 'Do' and the 'Re' have been gone through and one comes to the maturity of 'Mi,' that then, at that point, you might say there is a kind of a choice. There is at least a possibility; there is not—again, I say—the probability.

How strong is this 'Mi' willing to let go of its own 'Mi?' How much is the wish for this 'Mi' to become 'Sol' and almost, I would say, 'negate' itself? How strong is the wish for the 'Mi' to be submerged with the 'Do' and the 'Re' in the acceptance of that what one is? Because that's really the question. The acceptance of oneself as one is as a result of the influences of 'Do' and 'Re'—I've called it, and they are imitated by the biological and whatever there is astrological and whatever there is as acquired characteristics on the part of nature—that 'Mi' at that point is the personality being what he is, and that the acceptance of himself as he is, is the influence of 'Sol' on him. Try to see that then there is a chance, at that point—that is 'Mi' in its meekness—could indicate the wish for an 'I.' *Then* it starts across the bridge, and it does not have to return. And when once it starts with that capacity, it never will have to return to the original 'Do.'

You might almost say, that is what is held up for a man, that that when he sees the possibility of freedom, he wishes, at certain times, to know that there is an absoluteness for himself from which he then doesn't have to return into a temporary affair of ordinary life. This is the indication of solidity within him, the substance which becomes his own,

permanently. This is the gradual accumulation of facts of truth about himself as the result of the acceptance of what he is, without further questioning because if such questions are accepted, the answer is in the acceptance, and the question leaves him.

This is the idea, that at this point, 'Mi,' I am faced with the possibility of again and again putting myself on the foreground; and becoming in that way "I" in the terminology of ordinary life, I sink down, back again to where I came from. But when I understand, at that moment there is a necessity of losing myself, as 'Mi,' in the totality of this little triad as the first attempt—the attempt at wholeness, the attempt at three centers trying to combine in one wish: to want to get out of this state of bondage. That is the necessity, for this little 'Mi' at the point where it is in front of a decision. The decision, for this 'Mi,' is difficult, because seemingly he loses all, and not knowing, and living in ignorance, he does not know what God means. Let's turn it.

side 2 All the questions of Work, all the attempts you make, all the different kinds of insight you have about yourself, it always will refer to the fact of your own existence. Mostly, of course, your body, but many times, now, it will go over into an Observation of your feeling and an Observation of your mind. But, don't try to misunderstand this now. I'm always so afraid that when I mention these kind of things as necessary stepping stones which have to be attended to and understood, and giving you at the time perspective because that indicates the hope and the possibility of progress, that you start to do it *first*, and forget what is the original intention of Work on oneself at the beginning point of physical body, and the manifestations. And to leave alone, as long as you can, the other things. Don't monkey with them. They will come in time. But you must have belief that if you keep on Working on the simple things, that gradually the multiplicity of simplicity will gradually give you the difficulties which are in the way, and have to be overcome. But they then can be overcome by understanding, and not by walking around them; because that is what all

the time happens, and these tendencies of oneself—that is, that what is a personality on Earth—is inherent in man. The reason for that is the Law of Gravity. It is because we are on Earth. It is because of the mass of Earth and the little mass of oneself. And because of that, we are under the influence of that attraction, in which we *always* lose. Try to understand this also for yourself—and then, I say, "verify it."

How will you verify it, the Law of Gravity? Of course, it's obvious; you can fall down on the ground. You can also jump up and down and constantly come down. You know, *that* indication, this kind of heaviness of the body, this massive density, this imperviousness, this lack of porosity, this closed-ness, that is what prevents one—in the first place from the entry of new ideas, in the second place when they cannot enter they cannot have an influence on you than only a very superficial one. They will not penetrate because you prevent. *You*. You prevent it—not God, and I say again, not nature.

There is a fight between your nature as you think it is a result of Mother Nature, and that what is of a different quality in you which comes from your Magnetic Center. The fight that goes on, is all the time to blame nature—your manifestations, your education, all the different things you've gone through—simply because you do not wish to believe in the validity of your life itself. Once that starts to become apparent—that is why I say these things about life and form: to be able to become freer and freer in the transparency of the form, without eliminating it. Understand that also, as a concept. I do not say 'deny' the form. I do not say 'separate' the form from life so that life can exist by itself. I continue to say that life is 'in the form,' but the form itself has to be, under the influence of your 'I' becomes transparent and exists *still* as form—but you are not affected by it because your ability of the 'I' is able to see through yourself. The "Mi'-ness' of the form has to be changed into the reality of the 'I' of your Magnetic Center.

Look at your life in that way, that that comes constantly in front of you, in all the

activities you are engaged in. And select out of such activities the times and the kind that you want to, let's say, 'talk' with. Talk with yourself. At the end of the day. Or, during a day. Talk as if something is talking to you. See if that what wants to talk to you has questions that, I think, you have to answer, because they are questions that are serious and they do require an answer—you cannot just brush them away. Your Work is all the time with you. You carry it with your daily life of ignorance. You all the time are reminded, because of ignorance, of the wisdom of the existence of that what is absolute truth.

If your attitude is right and not closed, if actually you wish to be open to that what you are and wish to accept what it is that you are, without the blame which usually is given to it because you are this and because you are that—and therefore in comparison with someone else, and all the junk that is in the form of jealousy and is in the form of self assertion and so-called 'self righteousness' and what I called 'peacock-ness,' all that goddamned nonsense—chuck it out of the window because it will not help you! It will not help you to get one step closer to the gate of Heaven. Get loose from yourself! Die to yourself!. Let yourself as it is—as a form or whatever it is—let it go! But simply use it. Let it become, already now, a servant for the further organs of yourself which *need* development, and which *can* develop.

We don't stop with the body. That only is for Observation in the beginning, to build the little 'I,' to give the little 'I' the maturity it needs, to the acquisition of a dexterity of a process which we call 'Objectivity.' *Then* we are ready for the further development of that what is unfinished and what's left unfinished by Mother Nature because of commands from the Archangel Algamatant.

That is what is inherent in these little stories—the genesis of the Moon and the hierarchy coming down to settle questions of the Earth. What comes down to you in your life, in your world, to settle the questions for you. The first one is the little 'I' you wish to

create by the grace of God. And take that, then. But be very clear that it is a little 'I,' and it is not you, primarily. You can claim possession; more and more when you educate it; more and more when you, for yourself, wish more and more to sacrifice certain things for the building up of the life of that little 'I' from a very small couple of cells into a full-grownness—justified, then, by itself as it grows up, to take on the name of 'Algamatant.'

I wish you would think. I wish you would sit and think and consider and allow in your ordinary life enough time. I know well enough how difficult it is to stop ordinary life every once in a while for a little while, how will it cause and how will the necessities of ordinary life require you to be busy, busy, busy. And perhaps to some extent it's good to be that way, to be in motion and not to sit quiet prematurely, to have, still, life that must come out and not as yet be dead. As long as it is there, there is a chance to understand *perpetual mobile*. You see, this is the 'opposite,' if you want to call it that way, of absolute silence. And it is this kind of a question: Can it exist as not [?] that creates the friction as exemplified in the thoughts of your world.

One starts to Work. You *are* with yourself. You see yourself early in the morning. You see when you get up. You see what questions there may be, already, of ordinary life. Put them away. Tell them to wait. Tell them, "I have to make my breakfast first." My breakfast is to break the fast of the sleep. Because, during the sleep I didn't eat. When I have psychological breakfast, I start to eat. And I want to eat the food that belongs to the state of being Awake. I'm no sleeping creature any longer, because I've gotten up out of my bed. I have rested enough. I fasted long enough. I break it. What do I do? Sit quietly. Thank God. Two minutes, three minutes. Quiet relaxation. Realization of existence. This here creature sitting on the edge of the bed, ready—to go where, to do what, to be in what state?

This you must do. This you must make a practice. This you must allow yourself.

This, I feel, you have to take off—take off for your own life's sake. You take it off your ordinary unconscious day. You attend to it at such a time when it is clear that you *can* attend and when the clarity in your mind is *still* in existence and not too much muddled up by worries of ordinary life. It is the time in which one communes with God. It is like that, as a prayer. Then you begin. You begin your day. You look around, and don't spend too much time thinking any more.

Don't lose yourself in all kind of little bits of philosophies. They are not going to be helpful. A little bit of a philosophy is temporary. The result of a philosophical thought as logically building up relationships becomes permanent. That is the aim of philosophy, like it is the aim of science. Out of the conglomeration of the accumulation of different facts, a law is produced. In testing the law in the scientific development, it crosses the 'Fa' bridge. And out of the law which seems first applicable and which we call an hypothesis, after it has crossed the 'Fa' bridge it has reached the state of an axiom. That is permanence.

The problem for life, the problem for Work on oneself, the problem for an understanding of the meaning of Work *within* one's life, the problem of the development of a Soul and the problem connected with that, of the necessity of making and actually possessing afterwards a Soul in which, then, all that what was good for the development can be kept, and all that what has been found wanting, that one can eliminate it. That is the digestion process of life when the application of Work enters into it. To take what is right for you and use it to the full. Extract from it whatever there is as value, and let the rest go. Don't let it regurgitate. Don't let it come back time and time again. Don't repeat all the time. Don't live in cliches. Just eliminate it. It is finished. It is food for something else—not for you any more. Then there is progress. Then you can do away with an awful lot, when you find out.

This finding out depends on the total acceptance of yourself as you are. Without

flinching. Without a wish to *mis*-interpret it. Without a wish to eliminate it already prematurely as saying that you know it all. Because, apparently you don't—because it comes back all the time. When you once know, you don't have to go that road again.

The possibility for a man's life, when he lives on Earth, is totally the result of mankind existing and fulfilling its function, which unconsciously one calls a direction towards the Earth and the feeding of the Moon, and Consciously one calls it the possibility of evolution, away from the Earth in the direction of the Sun. That is, at each moment of time—which is not a contradiction in terms at the present—there is, all the time lives all possibilities available to man in the forms of all human creatures. It simply means that the totality of everything that happens on Earth is a necessity for the maintenance of the Earth itself, as exemplified by humanity in which each man becomes a cell of the totality of the body as human beings, which we call 'organic kingdom.' And that those cells, living their possibilities as a result of the potentiality of them living their lives, are fulfilling the necessity of that kind of expression belonging to the totality of mankind. And that each man living his...each day, each lifetime, is simply fulfilling the necessity for the maintenance of the totality of that mankind—also fulfilling its function in relation to the Earth totally—and that each person who dies will again be...that what he has lived will be continued as long as such necessity exists on the Earth. And that each time that you do not do, but perhaps you should do, in accordance with the law of your own Karma, that then someone else will take up *your* possibility and live it for you. And that each time that you do live in accordance with what you think ought to be done, you alleviate all the other possibilities of those people who don't have to live what you are living.

That's the idea that one must realize when you live your life during the day, that then such a day belongs to a totality of mankind as a whole. You may not love them for it because you may not like what *you* have to do. But if you understand that you belong to a

totality of a certain 'organization,' let's call it, so that you are a part of it and that if you fail that organization is affected, maybe then it gives you the responsibility of *having* to live that way and having to accept the conditions as they are and have been presented to you, having to accept the condition of yourself in which you happen to be and have become what you are. That is *your* necessity and *your* necessity of *your* life. That is the total Karma of organic kingdom as having to be lived by each human being individually.

Such an aim will clarify for oneself the necessity of having to get up in the morning and having to go to bed, having to see during the day what it is that is bondage is still, or has been, or does not wish to exist any longer. The understanding for himself, that he during the day has to fulfill the requirements of his own Karma for the sake of the totality of everything existing in an absolute sense. It is for that reason, many times, that a man finds that his life is worthwhile.

The introduction of Work gives a certain perspective to the life of man, that then he will be able to accept it a little easier. Because otherwise, that what he suffers might drag him down too soon, and maybe he would have to live again and again in order to come to the understanding of what is *really* meant—to become free. To what extent he can do it now, that's *our* problem. If there is that chance for that kind of a freedom, then one must join the total attempts which are being made for the totality of the maintenance of the universe and that what Gurdjieff then calls 'help to lighten the burden of His Endlessness'—by the activity of mankind wishing to learn about the next step into Objectivity and finally, if it is possible, to die on a cosmic scale.

For next week, write down questions and give the questions to me—before. Not before the meeting; try to give them to me on Saturday. Questions you would like to ask. It will be our last meeting. Perhaps we should devote it to see if we can get out of the questions you honestly have for yourself, if we could make some kind of a unit, in a total

answering, of the relationship between the questions of some of you. You help me a great deal if you do this.

So, have a good day, children. I'll see you later. Good bye.